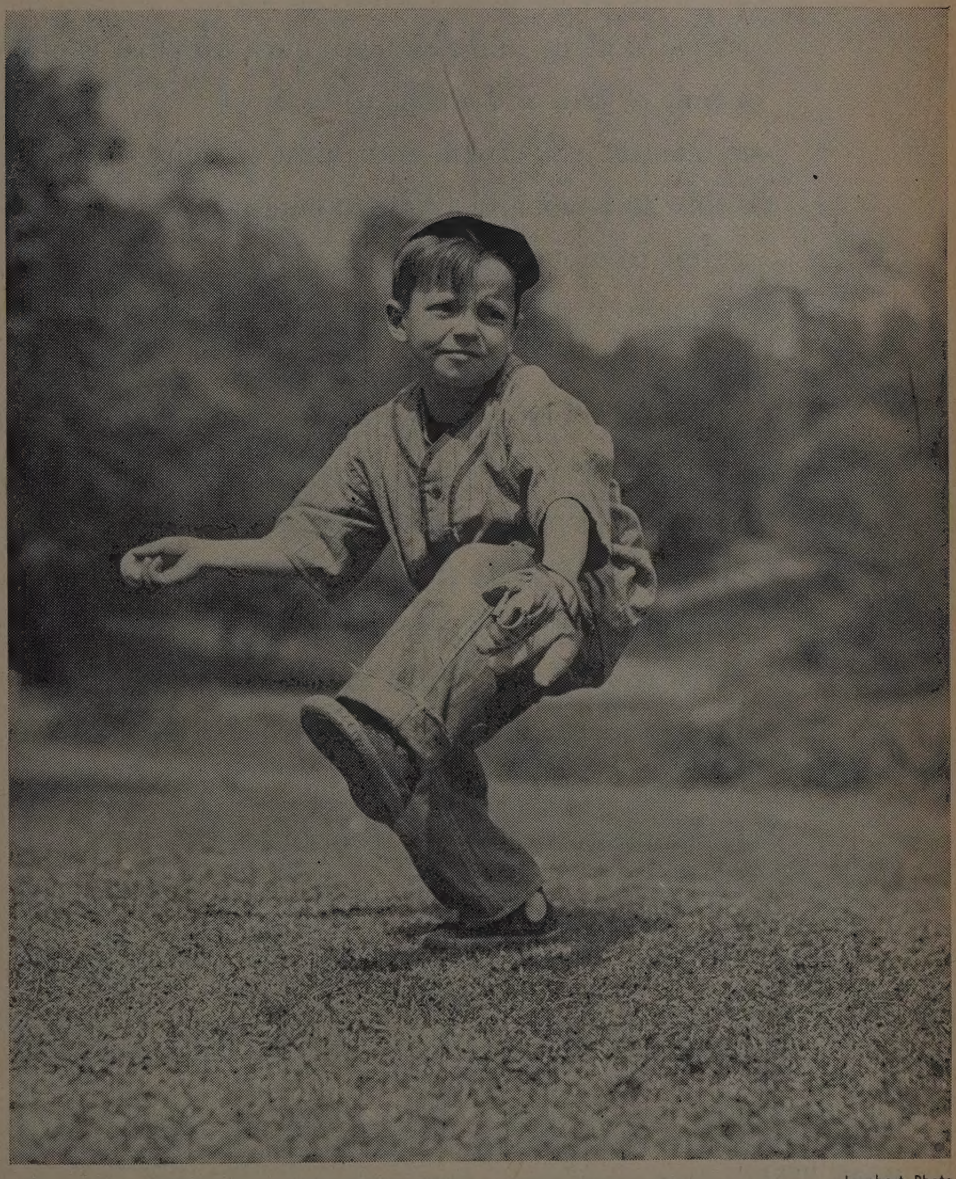
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Lutheran Herald

AUGUST 7, 1956

A boy
is a
magical
creature



Lambert Photo

For everything there is a season,
and a time for every matter under heaven:

a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to cast away;
a time to rend, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.

What gain has the worker from his toil?

Ecclesiastes 3:1-9

**LUTHERAN HERALD** • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edit**

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

# Counterfeits

*Did you ever hear of anyone counterfeiting pennies? It isn't likely; pennies aren't worth enough. But you have heard of people counterfeiting twenty dollar bills, because they are worth something.*

*Did you ever hear of anyone seriously imitating the life of a sinner? Not very often; it's not worth imitating. But you have heard often of people who imitate Christians. We call them hypocrites.*

Now just because twenty dollar bills are sometimes counterfeit, do you throw away every one you receive with the explanation, "They're not worth having because some of them are counterfeit. This penny in my pocket is worth more because I know it is not counterfeit"? Yet there are folks who say, "The Church is not any good because there are hypocrites in it. I want nothing to do with it. I'm better than the church members anyway."

(Of course, to the objection, "There are too many hypocrites in the Church" you might answer, "There's always room for one more." It would be an appropriate answer because the person who looks down on others, claiming to be better, is actually displaying a basic attitude of hypocrites. But such an answer might not be very helpful.)

To such a person we might say, "Yes, there are hypocrites. Many people see the value of a Christian faith. Not having it, they try to counterfeit it. Very soon others—and eventually they themselves—learn it isn't the real thing. But the fact they have tried to counterfeit Christianity shows they recognize there is real value in it. This value is available, without counterfeiting, to anyone who wants it. Come and see for yourself."

No responsible person would claim that all church members are counterfeits. Yet it is undoubtedly true that all church members at times act like hypocrites. In fact, the worst non-member can find occasions when his conduct is better than a member's.

It is easy to convince yourself you look all right if you look in a dirty mirror. Likewise it is easy to convince yourself you are all right, morally or spiritually, if the life or incident to which you compare yourself is bad. But one of the first principles of logical reasoning is that you cannot draw a general conclusion from just a few instances. Take a little fairer level of comparison, say the average life of church members, including hypocrites and moments of failure. Is that still worse than the average of non-members?

Someone has pointed out that the Church is not a club for saints but a hospital for sinners. It aims to improve lives by establishing a good relationship with God through Jesus Christ. In that it succeeds; not perfectly, but better than any other force in the world!

How would you like to live in a community or nation where there were no church members, or just a few? Take your pick: Russia, China, India. Many of the decencies we take for granted in our everyday dealings with one another are the direct result of Christianity's influence on its adherents. Some examples are taking care of the unfortunate, honesty in dealings, moral standards, rights for women, children, or minorities; even democracy itself. If these values are to remain in our society, we need the continuing working of God's power in the lives of His people. Take away your church members and there soon wouldn't be many champions of these attitudes we now take for granted.

Church members aren't perfect. But they are better than they would be if they weren't church members. The same can be said for anyone who will associate with a church and receive its God-given uplifting influence: he will be better because of it.

Lutheran Herald

VOLUME XL . . . NUMBER 32

Minneapolis, Minn., Aug. 7, 1956

# There Are Two Roads . . .

Alvin N. Rogn

**It is a fearful thing**
**to fall into the hands of the living God**
**(Hebrews 10:28)**

There are two ways to come to God. You can come willingly, upon God's invitation. Or you can be pushed, resistingly, by the heavy hand of judgment. You will end up before God. All roads lead to Him. If you take the road of sin and self in rebellion, you will run into Him as a judge. If you take the road of repentance and faith, humbly seeking His forgiveness and strength, you will run into Him as a friend and savior. It makes a vast difference, of course, which road you take.

Without intending to take the road of rebellion, most of us think of God as some sort of judge or policeman. We believe that if we lead decent lives, we will get on pretty well with Him. If we keep from stealing another man's property or wife, we should be safe. Essentially, that attitude is a thoroughly pagan one. The entire emphasis lies in keeping away from God. If you do not break the law of the land, you may never have to meet or know a judge or a policeman. If you are trying to handle your relationship with God on that basis, what you really hope for is that you may never have to meet God. By your honorable life, you hope to escape Him. You do not want Him to bother you. You are perfectly satisfied to have Him stay out on the fringes of your life.

There are two fundamental errors in this sort of religion. One is that we underestimate the severity of His laws. His law demands your total allegiance, both in body and soul. You cannot go your own "sweet" way, however sweet and decent you make it. You were created to go His way. Your time is not yours to do with as you please; the time is His time. Your money is not your money; it is His money. Your abilities and skills are not yours; they are loaned to you, and they belong to God. The very instant you use time or money or skills as if you had a right to do with them as you please, you become an embezzler from God. Even if you do no harm with your time or money, you are still a thief and a robber in God's world. You have been handling God's world as if it were your world. A bank teller cannot take your bank deposits and buy his family a home, even if to provide a home for his family is a nice thing to do, without having embezzled your funds. With your consent, had he consulted you, he might ha done it, and not been a criminal. But it is your mone

This is the point where most of us sin against Go even the best of us. We overlook consulting Him ar His wishes in the use of our lives. We are His servan and are accountable to Him. If we remain servants self, even if we do an honest day's work and owe n any man, we one day will face a God who will ask most uncomfortable question, "How about Me?" H had asked, "My son, give me thine heart." He had con manded, "Seek ye first the Kingdom of God." There w stand, forced to confess that we had kept our hearts ourselves, and had sought the comforts and convenienc of life for ourselves. Let us be sure of this, that th great God who made all things, and who created us t be His eternal comrades, will not sit in kindly judg ment over a man who all his life has virtually ignore Him.

## Before You Can Be a Friend . . .

The second error in this easy-going life of decent bu selfish ambition is the fact that God does not want t be known primarily as a judge. He wants to be you friend. That is a far more intimate relationship. Befor you can be a friend of God, you will have to face u to your stealing from God. If you have stolen a thou sand dollars from a man, before you can sit with hin in cozy fellowship before the fire something will have t be done about that thousand dollars. You will nee to confess frankly and in repentance that you stole it And you will have to take some action to restore th money. This having been done, and your having re ceived his pardon, you may again be friends.

Making friends with God becomes for all of us very painful and convulsive sort of transaction. We have been stealing our lives from Him. There have beer days upon end when we have never given a single thought to how He might want our lives to be handled We have made plans without Him; we have managed our money with no thought of Him; we have developed and used our skills with no thought of using them in

His Kingdom. We have been cheating God of the life that rightfully is His. Before we can draw up a chair and sit down in warm friendship with Him, we simply will have to clear up some things. It is no fun having lunch with the judge when we are guilty. In fact, it is a fearful thing to fall into the hands of the living God under such circumstances.

Zacchaeus had to clear up some things that day when Jesus sat with him at dinner. Until he did, the dinner was a pretty painful hour. But Zacchaeus took the plunge. He had been law-abiding in his business, but he had charged big fees, even from people who found it hard to pay. So he made the decision to refund such money, four times the amount which he had unfairly taken. In addition, he determined to give half of his remaining wealth to the poor. That was far more than any decent man would expect of him. But it was not more than he thought the Lord would expect. He restored his life to God, and began managing it as he thought God would want. When he had made the shift, the Lord said, "Certainly this day salvation has come to this house."

Do you recall the words of the blind George Matheson, as he came face to face with this Judge who wished to be his Friend?

*O Love that wilt not let me go,*
*I rest my weary soul in Thee;*
*I give Thee back the life I owe,*
*That in Thine ocean depths its flow*
*May richer, fuller be.*

There is no other way to reach the rich, full life of friendship with God. Regard Him as a judge, and He will stay on the fringes. Take steps to become His friend, and you will have Him in the center of life. The first step is repentance, in itself very painful. The next step is to give God back the life you have been using for yourself; that too is painful. It is no fun to sign over everything to another. If, by God's help, you are able to make this transfer, you will make a most amazing discovery. Christ said you would: whosoever loseth his life for my sake, shall find it. You had thought it was exciting to manage your life as if it were your own. You discover that it is far more exciting to handle life as if it were all God's. You had found it pleasant to create a safe little world for yourself and your family; you discover now that it is sheer adventure to create a world in which the Kingdom of God may grow and prosper. Before, you were on your own; now you are in partnership in a business that has limitless assets and production. And you are still the manager, with time and money and skills, as before. But the business policy is changed. You have a very daring partner, who has unlimited capital both in time and eternity for you to draw on. You just cannot afford to run your little stand on your little corner, when you can encircle the globe and the heavens in the new business.

## A Shift in Ownership

The hope of the world lies in this shift of life's ownership and policy. Mankind is trying desperately to make its little world a safe place for itself and its future families. Meanwhile, we plunge on to blundering panic. We try to set up partnerships and alliances among classes and nations, only to have a demonic spirit of suspicion and distrust block every move. Karl Heim points out that in our darkness we keep twiddling the switch and changing bulbs, when all the while the fuse has blown. We need to restore the connections with the source of light and power in the distance. We need to take on the divine Partner, not as a judge hovering over us with his threatening judgments; but as a great friend.

I know it may sound like sentimental prattle to say this. It even sounds like that to me, as I say it, when I think of mighty nations marshalling their vast fighting power for a new showdown. How can the nations be saved by a return to God, when the diplomatic world sits perched on a keg of powder? To this, I can only reply that I do not know whether it can or not, but I am sure that nothing else but the trickling in of the spirit of God Himself can save it. And I am sure that there have been other crises in the long history of the race when mankind has been saved from disaster by God finding His way into the deliberations and decisions of world rulers, be it ever so little. One man in some strategic spot, whose thinking rises above the scheming of men to be governed by the purposes of God, may open the doors of heaven and release a power not of earth. The oceans of God do not need a big break in the dikes of men's selfishness to flood the burning landscape of the world with fresh life. It does not take a big rain to put out a forest fire. A small candle in the darkness can light a whole people to safety. The way of God has always been the miracle of the little.

Whatever happens to this world, and the worst may happen, it is for you and me in our own separate little worlds to make this transfer of our lives to a partnership with the living Christ. You have only a remote responsibility to the broad seething world of Berlin and Moscow and Jerusalem. You do have full charge in your own little corner. You can let that corner be another little bridgehead for the purposes of God in your congregation and community. You can make the transfer of your life and holdings to this partnership which invites you in. And, in this world and the next, you can know the unspeakable friendship of the Christ, who is your Lord and Savior.

## Triumphant Conclusion

Bradfordville in Marion County, Kentucky, has been having a rough time with its public school system. It is a strongly Protestant community of about 500 people in the eastern part of the county. The western part is almost exclusively Roman Catholic, and the Marion County School Board is dominated by the Romans. In September, 1954, the board closed the Bradfordsville High School. To the people of the community this was a simple case of discrimination against Protestants in favor of Romans, and they were not going to stand for it. Refusing to permit their young people to travel to the nearest western high school, which is staffed largely by garbed nuns, they declared a boycott of the entire system and kept their children out of school.

The parents also took the matter to court, and lost. They appealed to the Kentucky Court of Appeals. Recently this court handed down its decision, reversing the decision of the lower court and ordering the reopening of the Bradfordsville High School. It pointed out that there was obvious discrimination against one part of the county by the other.

On the specific Roman Catholic versus Protestant angle, the Court of Appeals made two rulings. One is to the effect that it is legal in Kentucky for public school teachers to wear the garb of nuns. (In other states it has been held illegal for Roman nuns to teach in secular schools while wearing their religious garb.) The court, however, "ordered the Marion County School Board to cease providing sectarian literature for county high school libraries. At St. Charles High School, staffed almost exclusively by nuns, the court said 'substantially all periodicals in the library were Catholic periodicals, a violation of the law, and sectarian literature on certain occasions was distributed.'" The court went on to order that schools be closed only on public holidays and not on Roman Catholic religious holidays.

The citizens of Bradfordsville held a service of thanksgiving when the decision of the Court of Appeals became known. Well they might. This was the end of a struggle which lasted two years and which called for a determination seldom found in a community.

So the battle of Church and State continues. It is going to become worse, not better. Situations like the one in Marion County are blessedly rare, although by no means unknown. The state of Minnesota has had its share. What marks the Marion County situation as unique is the fact that a part of the county is strongly Protestant. As a rule it is in solidly Roman areas that public schools become quasi-parochial schools. That does not make the situation better, but it does prevent it from getting out into the open. The moral is as usual: eternal vigilance is the price of separation of Church and State.

# EDITO

## "Laymen Dedicated"

A recent story from *Religious News Service* points u a field which The Evangelical Lutheran Church shou canvass much more seriously than it has done. A advertising executive and a supermarket official we recently "dedicated to Christian service" at a ceremon in Central Christian Church, Galveston, Texas. One them has joined the staff of Texas Christian Unive sity, Fort Worth. The other has become a member of th staff of his local congregation, where he will serve co-ordinator of the evangelistic activities of his churc

Some weeks ago we chanced to speak at a Brothe hood gathering over which an extremely intelligent la man presided. During the course of the evening, h confided to us that he wanted nothing so much as t be able to devote the rest of his life to the service the Church in some professional capacity requiring a his time. Sadly, we had little to offer him in the way suggestions. The truth is that the number of suc positions in the ELC open to a layman is pitifull limited.

It is true that we have heard of a number of congre gations which of late have added "lay assistants" t their staffs. In each such case concerning which w have enquired there has been general satisfaction wit this new type of ministry in the congregation. However there probably are not a dozen congregations in th entire ELC doing it.

For two reasons we feel that this is a propitiou time to call this to the attention of congregations. I the first place, we have probably never in our history had a more serious shortage of pastors. Even after the large graduating classes from our two seminaries have been absorbed, estimates as to the number of pastora vacancies ranges from 125 to 175. Surely, each time a qualified layman is called to a position which would otherwise be occupied by a pastor, it is great gain.

In the second place, at no time have so many qualified laymen been willing to offer their services. The why o that is somewhat elusive. Several factors no doubt ente in. One is that never before in our history have s many laymen been "put to work" on a volunteer basis with the result that many have gotten a new vision o the work of the Kingdom. Another factor is that not a few men are retiring from secular occupations at so early an age that they can, and want to, devote a number o years to the service of the Church before they actuall "retire."

When your congregation needs added staff, why no give thought to securing a "dedicated layman"?

# IALS

## Spain–Norway

eaking of religious liberty and of preferential treatnt accorded one religious group at the expense of other (as we do elsewhere on these pages), we take te of an editorial appearing in a religious paper from rway, *Vår Kirke* ("Our Church"). It is entitled, panish and Norwegian Catholics." It may be reirked that Spain is overwhelmingly Roman Catholic population, Norway equally overwhelmingly Luran.

*Vår Kirke* calls attention to two recent anti-Protant moves in Spain. The Protestant Seminary was sed by police in January of this year and has not en permitted to re-open. More recently a large supply Bibles and hymnbooks was seized by the authorities. it has even been instituted against the Bible Society Madrid for distributing Bibles in the Spanish lanage.

The paper goes on to speak of Catholicism as it mansts itself in Spain: "A Norwegian woman who is not rticularly interested in Christianity writes that the ohammedans are more Christian than Spanish Cathics! She happened to visit a small Evangelical conegation and was strongly moved by their faith and urage. 'To judge by what I see and hear,' she says, ese people must be the only representatives of Chrisanity down here.' Theoretically there is freedom of region, but Protestants can do no printing and cannot nounce the time of their services."

*Vår Kirke* then summarizes the protests against the eatment being accorded the Evangelicals of Spain, hich have come from many sources, and pointedly emarks that no Roman Catholics anywhere have prested. It then asks what the Roman Catholics of Norway, themselves a minority, have done or will do to elp a minority in Spain.

Finally, the editorial speaks sharply concerning the ttitude of Norway's Romans. "We refer to Catholic riters who with great superiority set themselves up s representatives of the highest culture . . . , and who rom this exalted position pour out their scorn over Norwegian Protestantism and pietistic life. On the backround of what today is happening in Catholic strongolds like Spain, such conduct is downright infamous."

To its readers in Norway, *Vår Kirke's* point was no doubt quite clear. In Spain, Protestants are a persecuted, ounded minority. In Norway, an equally small Roman Catholic minority has full rights of citizenship, can roselytize at will, and even gets by with setting themelves up as cultural and religious mentors!

## Hold on to Your Hats!

Our favorite youth magazine continues to be *The Walther League Messenger*. Yet we shall have to confess that the current issue dealt us a low blow! A young fellow wrote to the "Question" department asking advice. He was, it seemed, deeply in love with a fine Lutheran girl, active in Luther League. He was a Missouri Synod boy, equally active. Here was the problem: She was a member of, horror of horrors, The Evangelical Lutheran Church! The question: Upon marriage, "What shall we do then about our church life?"

It would have been a simple matter for the person who conducts that department (his name is Paul G. Hansen) to give a satisfactory answer. He could have written somewhat as follows: "I belong to the Lutheran Church—Missouri Synod myself. Of course I am prejudiced in favor of it; I love it. I hope you can work things out so that your girl joins your congregation. However, since The Evangelical Lutheran Church is a fine, strong Lutheran Church, too, nothing very horrible is going to happen if you join your bride's congregation." That would have been straightforward.

Or, if the answerer belongs to the rapidly disappearing "holier-than-thou" school of Missourians, he could have answered: "Keep away from the ELC. They are a bunch of heretics. In fact, at best they are second rate Lutherans. Have nothing to do with them yourself, and tell your girl friend to come out from among them into the rarified atmosphere of true Lutheranism." That would have been straightforward, too.

But no, Question-Answerer Hansen is not content with taking either of the obvious courses. He attempts to be cute and in so doing involves himself in a specious sample of illogic which may well serve as a model. "Suppose," he says, "you and your girl friend were going on a young people's outing. Suppose that you were arguing which car you would ride in, one with a fast driver or one with a more conservative driver. Wouldn't the best compromise be that of going with the slow and conservative driver? The fast ride could conceivably end up in an accident. The slow and conservative ride could do no harm."

There is more to the answer, but that is the nub of it. Now, anyone who read about Missouri's convention in St. Paul—which declined membership in the Lutheran World Federation, adopted and then shelved the "Common Confession," pontificated on votes for women, and moved to regain the good will of the Wisconsin Synod—will readily admit that the ELC person who joins Missouri will get a "slow ride."

On the other hand, in days like this, may there not be something to be said for getting there a little faster? For our own part, we'd sooner hold on to our hat and move. There haven't been any traffic accidents yet.

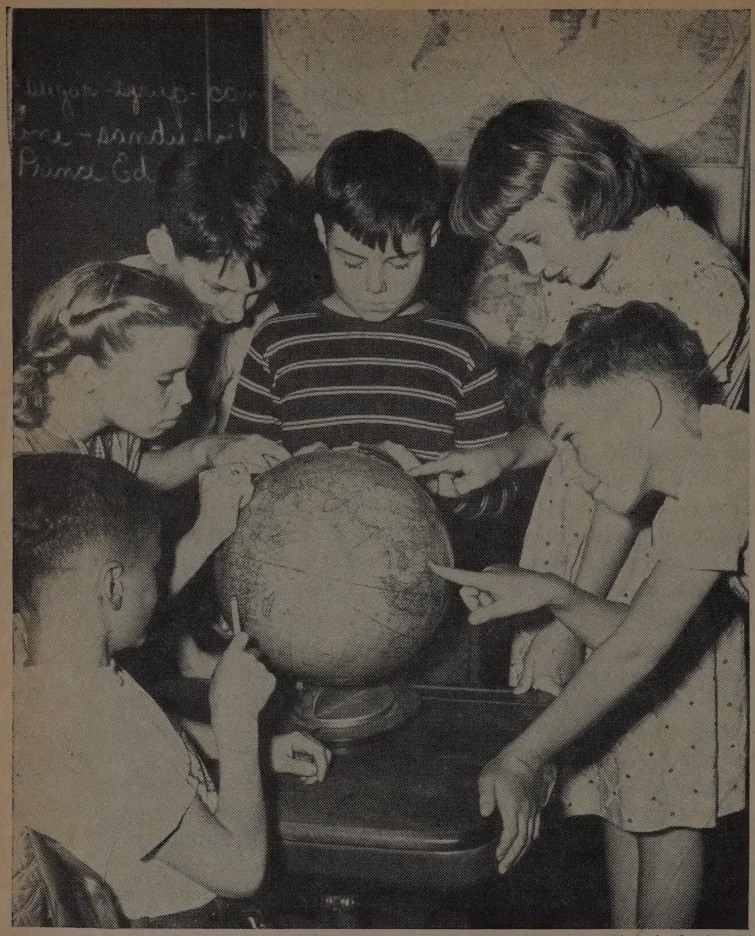


Photo by Eva Luoma

These pages were planned by Mrs. O. P. Sheggeby, Christian Nurture Sec'y.

At the LCR advisers' workshop during the General Convention, the matter of results of LCR experience was presented with the general conclusion that LCR builds leaders for the future. A boy or girl who has been a member of LCR has had some experience in presenting topics, in serving on committees, has been confronted with the stewardship of his time, talents, and money, has engaged in some Christian service project, has learned that God has given His Word to children as well as to adults, and that obedience must begin in children. A child with LCR experience is faced constantly with the responsibility every believer has in sending the Gospel to the ends of the earth. He learns to pray for missionaries and for souls in far away lands. He learns that in Christ all people are one and that racial discrimination is sin. He is faced with his personal response to God's commands.

No one springs full grown into a mission-minded, Christ-centered leader. To be sure God gives special gifts of leadership to a few but not all dedicate that gift to God for Christian leadership. We have plenty of "bossy" people, but we have far too few real Christian leaders. LCR aims to develop Christian insight and dedication in the lives of boys and girls so that they are well started in their development by the time they reach confirmation age and go into the Luther League. Many pastors speak in glowing terms of the

A child with LCR
with the responsi
the Gospel to the
to pray for missio
in far away lands.
are one and that
He is faced with h
God's commands

## LCR B

leadership that LCR members sh
when they come into League.

### A Mission in the Community

Since LCR is a missionary organiz
tion it should make use of every o
portunity to bring children into t
Church even though they come fro
families that do not belong to t
Church. Make every child feel that
is a privilege to bring someone to t
Church. He begins as a child to unde
stand what it is to be a missionary.

### A Supplement to Sunday School

In no way does the LCR substitut
for any of the existing educational pr
grams of the Church. There is n
time in the Sunday school period t
inject the variety of things for individ
ual expression which an organizatio
such as LCR gives. Children desir
and need a group outlet and unless th
Church gives them this experienc
some other society will. With sorrow
we have seen many secular organiza
tions and lodges take over our chil
dren and once they are involved it i
difficult to win them to things of God

With its emphasis on missions LCR
keeps before the child his purpose a
a child of God. So much of his train
ing and experience helps him develop
his self interest, but LCR points him

…ced constantly
…ever has in sending
…rth. He learns
…ouls
…in Christ all people
…ation is sin.
…ponse to

…eaders

…finitely to his place in the Kingdom of God.

…perience in Leadership

We mentioned earlier that LCR gives children the practice of presenting topics, participation in business meetings, and so forth. How often does not an adult look at a child functioning in an LCR and say, "My, if I had had some training like that as a child I wouldn't be so afraid now to hold office . . . or give a Bible Study . . . or present a topic." In their program material, too, there is included a study of the work of the Church, its missions, its organization. One aim is to make them familiar with personalities within the Church, chiefly missionaries, past and present. Through the use of pictures, drill and quiz programs they become familiar with people who are active in the Church. They are going to be AT HOME in their Church while they are growing up. He receives experience as a child calling on shut-ins, and engages in service projects that make him aware of his responsibility as a child of God.

…t Takes More Than One

When we are asked how to go about starting an LCR we answer first that it is important to have a good staff of advisers. What kills an adviser is to be responsible for everything in an organization. A division of work will make it easier for one person to do her part well, and will give more men and women an opportunity to cooperate in this important work. One adviser has enough to do just training the officers, teaching them, and rehearsing them in the arts of conducting business meetings and the like. She will also plan some drill sessions when the children learn how to participate in business meetings. Another adviser has plenty to do training the children to take part in the study program. An adult leader always presents the Bible Study but child participation is important. It takes more than one person to help with crafts, and there it is well to have the help of men if at all possible.

## LCR Materials for Fall

Departing from the program pattern of the past few years we are going to prepare materials in three month units. The first of these will be six studies on Zululand. As usual there will be Bible studies for each meeting, this time on the Lord's Prayer; a mission study with material related to an understanding of the country, its customs, the people, and the role of the missionary. Suggestions for a variety of ways of presenting materials will be included. So many who were present at the workshop during the Convention appreciated the variety of methods used in presenting the various topics. The new program material will be mailed to all LCR groups who have record cards in our office. Anyone desiring to start a new group may write to the LDR Office for the material.

**At Black Earth, Wis., the LCR has an annual breakfast together. For the occasion the girls made paper plate hats and the boys crepe paper caps.**

**The Sugar Creek LCR at Elkhorn, Wis., had an informal reception following a meeting when Mrs. Laurel Johnson from Madagascar was their speaker.**

Since 1948, Colombian Protestants have suffered the following losses—

46 church buildings destroyed by fire or dynamite

75 believers killed because of their religious faith

More than 200 schools closed by the government

This is the story of

# *Persecution in Colombia*

Dr. Rolf A. Syrdal

There may be a lack of personal interest in statistics. But when we look at specific instances and see the human pathos involved and the courage of individual Protestant believers, we realize that there is a deep struggle going on here between totalitarianism and freedom of religion. Let us give a few examples:

When a mob of twenty fanatical people tried to kill the members of the Christian and Missionary Alliance congregation in La Plata, Huila Department, the mayor and the governor of the department refused to provide protection for the Protestants. The governor of the department told the pastor: "The police have the right to fire at meetings where Communism is suspected." This accusation that Protestant Christianity in Colombia is related to international Communism has been reiterated recently by the governmental and ecclesiastical authorities. The President of Colombia, General Gustavo Rojas Pinilla, in his New Year's address in 1956 said that the Communists are using the Protestants in their effort to conquer the country; and the Catholic bishop of Cali, Dr. Julio Caicedo, said in a pastoral letter this year that the majority of the Protestants, Colombians as well as foreigners, are related to Communism. This accusation has been repeated by the Catholic clergy from their pulpits, by radio, and in their publications. Immediately after the sermon delivered by Bishop Francisco Gallego Perez at his outdoor mass in the Central Square in Barranquilla on May 1st, there were shouts of "We don't want the Protestants! We don't want the Communists!"

On April 11, 1956, an Evangelical meeting was being held with some children in the village of El Palmar de Varela, Atlantico Department, when two policemen arrived using extremely coarse language. They took away the papers which the children had in their hands, saying that that religion was prohibited. The leaders of the meeting, Sr. Luis Barros and Sra. Hilda de Camargo, were taken to the police station. In the public school, the same children were punished by having to stand in the sun with their hands raised.

In Sogamoso, in Boyaca Department, the may ordered Miss Trella Hall, principal of the Americ School in that village, to employ a Catholic teacher her school. He brought pressure to bear on some of t parents to say that their children were Catholic, a therefore the school would be obliged to employ Catholic teacher. Miss Hall was threatened with a fi of $200 if she did not hire the Catholic teacher. T fine was later increased to $400; she had to pay it spite of a ruling by the National Ministry of Educ tion that the father's declaration of a child's religi at the time of enrollment determined the religion of t pupil, and that the enrollment book of the school w the authority on whether the student was Catholic not.

March 11, 1956, near the village of La Plata, Hui Department, a group of Protestants were holding service when they were interrupted by a mob of twen men armed with knives and stones. Using coarse la guage they threatened to kill all of them, saying th very soon all the Protestants in that region would exterminated. The mayor of La Plata was advised the attack but said that he could not do anything unt he received an order from the governor of the Depar ment. The pastor and a member of the congregati took a letter from the mayor to the governor advisin him of the incident, but the governor refused to he them. The secretary of the Ministry of Governmen Dr. Gerardo Pastrana, said that the attack was justifi because the twenty armed men suspected that t service was a Communist meeting being held und the guise of a Protestant service.

The most recent incident took place on April 17. Tw of our pastors and two of the local Christians we arrested and accused of anti-government propagand We received the following brief report on the inciden

*"Have you heard about the recent imprisonment Pausanius, Oliverio, Mr. Bello, and Ariel in Socota Pausanius and Oliverio went to San Pedro on April 1*

*y went to bed at 8:30, but at 10:00 they were sed by the police who had come to arrest Pausanius. On Thursday morning when the other three went to what could be done, the mayor accused them of ing anti-government propaganda, and they were put in jail. Meanwhile a friend had gotten back to amoso and reported the affair to the Governor in nla and the Minister of Government in Bogota. following Tuesday the men were released and put a bus to Tumla, after paying 25 to 30 pesos each as ne and signing a statement promising not to return. nderstand the Governor of Boyaca has signed a ree forbidding public meetings.*

*Evidently the entire reason for their arrest and imonment was that they had conducted a meeting in of the homes, or that they were at least suspected conducting such a meeting. The big question is ether or not the Government has the right to forbid h meetings. We realize that much of this type of on is taken on the responsibility of local officials rely, but the very fact that they can continue to do without interference indicates, tacitly at least, that y have government support."*

am reporting these instances in order to get a clear ture of what is happening in Colombia, South America in reference to foreign mission work. The Protestant Church is having a great deal of difficulty. The country is listed as Roman Catholic, but the Protestant minority there has a right to exist according to agreements between nations and the constitution of the country. There is also a large percentage of the people uncared for by the existing church. There is a continued need for evangelical witness in the area. Great numbers of people would be coming in to the Protestant church if they were given liberty to follow their own convictions.

When will religious liberty come? When will the freedom of man to develop his own faith be respected in these so-called Christian countries? In spite of these reports and the difficulties they so clearly define, the work is being continued in certain areas in Colombia. In every place where the Protestants are established, we find that they are courageously facing great odds in maintaining their faith and in witnessing to their neighbors and their friends. A church under persecution will either die away under compromise, or it will be strengthened through courageous witness. We must pray that this church may be able to stand the persecution and that the strength of God may be given it.

---

# he Stumbling Stone of Self

Harold B. Kildahl Jr.

THE ELEVENTH SUNDAY AFTER TRINITY

August 12, 1956

Text: Luke 18:9-14

lf got in the way. That was the real problem, although Pharisee was probably unconscious of that fact. He s doing only those things that were natural and aracteristic of one who occupied the favored position a Pharisee. Self had been substituted for the true bstance of religion, and the result was that a man s living in a dense fog of spiritual confusion.

The problem that is focused in the text is one that gues the souls of men today. Self looms large. Self s a habit of getting in the way of truth. Self insists its prerogatives, and consequently in the tussle beeen self and true religion, self emerges all too often the victor.

Take opinion, for instance. The Pharisee had a good inion of himself. It had been derived by self-analysis, analysis, no doubt, that considered only the surface life. He fasted; he tithed; and he prided himself on e fact that he was not given to bold and obvious ns. He added the results of his analysis and came to the conclusion that he was a "right sort of a fellow." He was sustained by his own opinion, and self got in the way.

Take comparison, for instance. By comparison the Pharisee was a much better man than many others. Now comparison, if it shall be the standard of righteousness, becomes a vicious and dangerous thing. Just imagine what the end result will be if comparison leading toward a least common denominator in human conduct shall be the basis of righteousness. It would be a chaotic and hopeless world in which we live, and a futile life as well. But by comparison this Pharisee was a "superior fellow"—no doubt of that.

You hear it these days, much the same way. Opinion rises against truth, prejudice against the Gospel, comparison against the standards of righteousness and faith, and personal regard against regard for the things of God. The stumbling block of self is just as great today as ever it was, and perhaps more so than ever because of the great and far-reaching material blessings we enjoy. But, lest we stumble, let it be clearly stated—righteousness, if there shall be any at all, must be the righteousness of Christ; and goodness, if it shall be, must be the goodness of the Lord. He only is good; He alone is righteous; and for His sake, by grace divine, through faith in Him we are made righteous. In Him find your salvation, and in Him alone. Then like the publican of old you will be justified. Amen.

# Meditations for the Family Altar

J. R. Hest

## TOWARD THE TWELFTH SUNDAY AFTER TRINITY

**The Epistle: II Corinthians 3:4-9** **The Gospel: Mark 7:3**

### Monday, August 13
### GOD-SUFFICIENT

**Read II Corinthians 3:4-9**

*Such is the confidence that we have through Christ toward God. Not that we are sufficient of ourselves. . . .*

People who believe in God lose their self-confidence. This is one of the best losses any one can make. It is not the sort of loss that makes a person go along without any regard for himself, or one that brings about loss of self-respect. But rather, it is a waking up to the fact that there is absolutely no sufficiency except in God. He is our strength.

Paul knew what he was talking about. He could not for one minute stand alone. Thousands of others likewise know the truth of this statement. No one can stand alone against the line-up of the Enemy. There isn't a ghost of a chance for mortal man against the wiles of the Devil—except in the power and the sufficiency of God through Christ.

Confidence in God is far better than confidence in self. God is able.

*Make our reliance in Thee, and in Thee alone, dear Heavenly Father. Amen.*

✚

### Tuesday, August 14
### JESUS SETS US FREE

**Read John 8:31-36**

*If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free.*

These words were first spoken to some Jews who had believed on Jesus. He told them that without Him they could not be free. Without Him they were under bondage; they were slaves. If a slave and a son live in the same house, it is only the son that is free.

You can't be free unless Jesus has set you free. He has, by His innocent suffering and death and by His resurrection, won a victory over all that keeps man imprisoned. He has stripped sin of its power. This victory He gives to those who trust Him and believe that He is the Savior. This is the freedom of which He speaks.

If you are free, stay free. This is done by continuing in the Word. This is done also by living as a disciple. Jesus invites us to this freedom. And how good it is to be free to serve Him! There is nothing better than this!

✚

### Wednesday, August 15
### LIVING THE NEW LIFE

**Read Romans 7:1-6**

*But now we are discharged from law, dead to that which held us ca so that we serve not under the old w code but in the new life of the Spir*

At one time there was a man who before a judge with the request tha be allowed to change his name. Asked his reason he replied that he was a verted man. He had changed from hi ways and was now living a new life. ing for Christ instead of for himself his sinful appetites, he wished to ch even his name.

Under the name, Child of Go Christ Jesus, each of us who bears title is living a new life. The old li dead. The life that was under bon has been destroyed; it has been bro to an end. Christ did that for us. W longer live as though we were lost dren. We live now as Christ's child Now we are alive. We live the "new of the Spirit."

Is this true with you? Are you bre ing the deep, fresh breaths of the life in Christ?

✚

### Thursday, August 16
### SHOW ME!

**Read Matthew 12:33-37**

*Either make the tree good, and the fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.*

The "proof of the pudding" in matters of Christian life is not found alone in what I as a believer say. Words can be easily spoken and they can be made to sound sincere and convincing. I may say I am a "good tree." But if I do not bear "good fruit," then what I say is a lie.

A father was conducting family devotions and each day for a long time kept asking God to provide for a needy neighbor. A little boy in the family grew tired of his father's so-called concern for the needy neighbor and said, one night, "Daddy, if our neighbor is in need, why don't you give him some money?"

It was the same as someone saying to the praying man, "Show me" that you are sincere. Your prayers make you sound like a believer; now let's see some action that proves you are a believer.

The show-down is ever in the "show me."

### Friday, August 17
### THE MIND OF GOD

**Read I Corinthians 2:9-16**

*So also no one comprehends the thoughts of God except the Spirit of God.*

"What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit." Thus Paul, by quoting the Old Testament, shows us how we mortals can understand, at least in part, the mind of God.

By the Spirit we come out of blindness into light. And this is the only way out of the dark. It can be just as real and dramatic as it was for the soldier who had been buried for six whole years in a dark cave. Stores of food and dripping water kept him alive but in the darkness he lost his sight. Rescued at last he was brought out into the light and an operation restored to him his sight.

In this life we cannot know the mind of God perfectly. But by His Spirit we can know that we are sinners and that God has made salvation possible for us in His Son. This knowledge fills us with joy and stirs us with heavenly hope.

### Saturday, August 18
### BUT IT DOES HAPPEN

**Read John 9:24-38**

*Never since the world began ha been heard that any one opened the of a man born blind.*

But here it was. Of course, it n happened before. This, like many o unheard of things, were going on w Jesus was around. He came from and He had the power to do mir where faith was present.

The world always says, "It can't h pen." It can't make that remark ab opening eyes of people born blind in spiritual sense, because it does not k that there is such a blindness in the place. But when Christ has an ope so that He can do His work, He can blindness, even the blindness of nat man. It has happened, and it will happening as long as the world stands the Word of God is shed abroad.

Perhaps you have yet to let Jesus His work within your heart. If you there's too much to be done, remem that there is nothing too great for Hi handle. He is the Savior of the world

# ere and There on the Christian Front

Edited by Raymond M. Olson

## N RELIGIOUS PROGRAM APPALACHIANS

resentatives of nine Protestant de-inations met in Berea, Ky., in a ue conference designed to improve ious and cultural conditions of the than 8,000,000 residents of the hern Highlands. The week-long erence was attended by more than church leaders from several South-states. Denominations participating ded Baptist, Methodist, Disciples Christ, Presbyterian U.S. and A., Church of God, Church of the arene, and Seventh-Day Advent-

ne of the principal speakers, Dr. D. Weatherford, Berea College ee, spoke on "Characteristics of Appalachian people which fit them e leaders in a forward Christian ement." He said, "We are dealing a native-born, homogeneous pop-ion, and while there is no such g as a purely typical person there inly are prevailing characteristics." listed them as taciturnity, rugged pendence, a sense of individuality, ily loyalty, individual loyalty, and age. He said the great problem in mountains now is to get a message laimed which will challenge the est and most heroic qualities of e young people who will become very heart of a great forward move-t in Christianity."

## CA TO HEAR PROPOSAL FOR RE PAROCHIAL SCHOOLS

ablishment of parochial schools by gregations of The United Lutheran irch in America "where local con-ons make such action advisable" be proposed at the denomination's biennial convention, October 10-The Board of Parish Education will the convention to authorize it to ablish objectives and standards for istian day schools" and to assist gregations, upon their request, in anizing and conducting such ools.

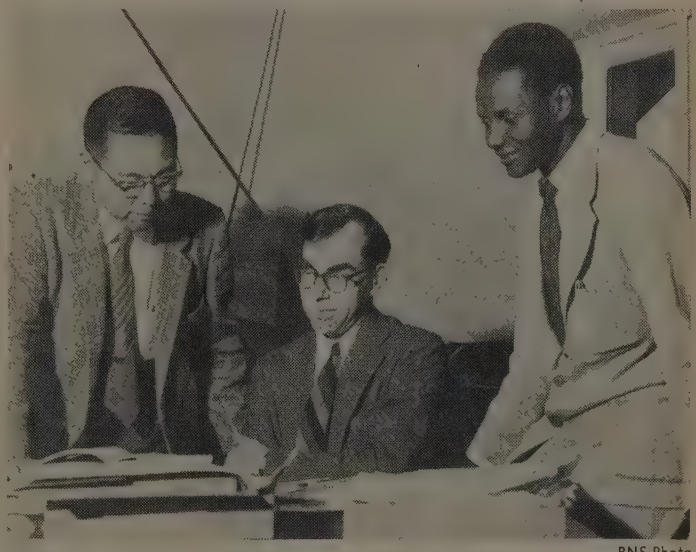
recent survey showed that 60 per t of the denomination's pastors be-e the ULCA should promote the establishment of parochial schools, the board said. Only 9.17 per cent of the pastors said the Church should discourage creation of the day schools, the board reported, while 8.4 per cent felt that the denomination should take no position at this time but await further developments.

Dr. S. White Rhyne, board secretary, said the "general sentiment of our Church is in favor of public education," but a strong feeling exists that there are situations where parochial schools have a "signal service to render."

## WORTHY OF NOTE . . .

Authority to establish up to five chairs of religion in state and private colleges and universities was given the student service commission of the Lutheran Church—Missouri Synod at the denomination's triennial meeting. The convention was told that synod pastors are now offering religion courses at 25 universities, but only one full chair of religion—at the University of Illinois—has thus far been established. . . . Some 200 parents of Bradfordsville, Ky., held a "union prayer service" to give thanks for a recent Court of Appeals decision ordering the Marion County School Board to reopen Bradfordsville High School. In its decision the court held that the school board had consistently stripped the Bradfordsville High School of facilities and courses, prior to its closing in 1954, while building them up at Roman Catholic high schools in the county's western section.

## TO STUDY AREAS OF RAPID SOCIAL CHANGE



RNS Photo

Two clergymen and a layman have been named by the World Council of Churches to aid its study of the Christian Responsibility in Areas of Rapid Social Change. The two ministers are: The Rev. Daisuke Kitagawa of Minneapolis, Japanese-born Protestant Episcopal clergyman (left); and Dr. John Karefa-Smart of Sierra Leone, Africa, a clergyman of the Evangelical United Brethren Church (right). They are shown with the Rev. Paul Albrecht, executive secretary of the Department of Church and Society of the World Council's Division of Studies, which is undertaking the study. Not shown is the layman, M. M. Thomas of Travancore, member of the Mar Thoma Syrian (Orthodox) Church of Malabar. The role of the Christian community in areas of rapid social change will be one of the subjects discussed by the World Council at the annual meeting of its Central Committee in Hungary, July 28-August 5.

# Within the E.L.C.

## PERSONS

**Dr. Magnus A. Dahlen,** executive secretary of the Board of Charities, is participating in a social welfare tour sponsored by the National Lutheran Council, including visits to the following European countries: England, France, Italy, Switzerland, Jugoslavia, Austria, Germany, Denmark, Finland, Sweden, and Norway. He will be back in Minneapolis early in September.

**The Rev. Alton O. Christensen,** formerly of Rolfe, Iowa, is now pastor of the Lutheran Church of the Good Shepherd, Houston, Texas.

**Dr. Fredrik A. Schiotz,** president of The Evangelical Lutheran Church, will leave late in July for Europe, to attend a meeting of the Commission on World Missions of the Lutheran World Federation scheduled for Aug. 9-15 at Hurdal Verk near Oslo, Norway. Dr. Schiotz is chairman of the Commission.

**The Rev. Calvin E. Larson,** pastor of United Lutheran Church, Gardner, Ill., has been appointed part-time Protestant chaplain at Veterans' Administration Hospital, Dwight, Ill.

**Mrs. Naomi Hougaard Blom,** wife of the Rev. Axel T. Blom, associate pastor of Grace Church, Eau Claire, Wis., died July 9. Obituary later.

**The Rev. H. T. Haagenson** is serving as interim pastor at Woo Wis.

**The Rev. Gordon J. Hendri** formerly of Lignite, N. Dak., i pastor at Fennimore, Wis.

## DISTRICTS

### Southern Minnesota

**Cottonwood, Minn.** The corne of the new Christ Church, pari the Rev. E. L. Borg-Breen, was Sunday, July 8, by Dr. O. G. Ma editor of **Lutheran Herald.** A items laid in the cornerstone copies of **Lutheran Herald** and **theraneren.**

### North Dakota

**Zahl, N. Dak.** Hauge and Bet congregations held simultaneou tieth anniversaries on June 30 July 1. Meetings were held sepa in each church on Saturday after and Sunday morning. On Satu evening a joint confirmation re service was held at the Bet Church. On Sunday afternoon main festival service was held j at the Hauge Church at 2:00 The Reverend J. V. Halvorson, fessor of Old Testament at L Theological Seminary, St. Paul, nesota, was the main annive speaker. Three former pastors o parish were also in attendance participated in the meetings. were: the Rev. S. C. Simundso Mohall, N. D., the Rev. E. G. B of Gatzke, Minn., and the Rev. C Blomelie of Brush Prairie, Was ton. The present pastor is the Maynard J. Larson.

ZION CHURCH, GALESVILLE, WIS., dedicated its new $165,000 sanctuary Sunday afternoon, May 20. The Rev. Myron C. Austinson, then acting president of the Eastern District and now president-elect, performed the rite of dedication. The Rev. S. E. Vevang, former pastor of the parish, was guest preacher at the forenoon service. The new church, now completely furnished, seats 332 in its nave with overflow space more than 500. Four years ago this parish dedicated a $58,000 parish house. The Rev. Norman E. Benson is the present pastor.

**Anchorage, Alaska.** On May 14 und was broken for the erection of ew parsonage for Central Lutheran urch, parish of the Rev. A. Herbert orud. The undertaking is financed a loan of $15,000, sponsored by Olaf Church of Bode, Iowa.

## ANNOUNCEMENTS

**Betty Jane Fick,** 17, height 5′ 3″, weight 110 lbs., blonde, blue-gray eyes, has been enticed away from her home, Fish Creek, Wis. So far police and FBI have not succeeded in finding her.

y one finding trace of her is asked notify local police or FBI.

**Clearwater Circuit WMF** will con- ct a retreat Aug. 17 at Minne-Wa- n Camp on Lake Andrusia. Speak- : Missionary P. O. Hyland and the v. A. N. Grorud.

**Wanted:** Six old style pews, 8 ft. or ger, golden oak finish. Write Olaf llingberg, Trinity Lutheran Church, emen N. Dak.

## PASTORS INSTITUTE AUGSBURG SEMINARY

**Dr. Granger E. Westberg,** recently pointed associate professor of Re- ion and Health at the University of icago, with a joint appointment on e Federated Theological Faculty and e Medical School Faculty, will be e main guest lecturer at the Pastors stitute to be held August 28-30, at gsburg Theological Seminary, Min- apolis, Minn. Dr. Westberg will esent four lectures on the general eme of "Pastoral Care." Topics will : "New Dimensions in Pastoral are," "The Pastor on the Healing eam," "The Technical Aspects of storal Counseling," "Foundational ounseling."

Other lecturers at the Institute in- ude: Dr. Theodore Matson, director American Missions of the Augus- na Lutheran Church, Professor Ed- unds Smits, Luther Theological minary, the Rev. Wm. Larson, presi- nt-elect of the UELC and former rector of Lutheran Student Service the University of Minnesota, Judge uther Sletten, and Dr. John Stens- ag and Dr. Mario Colacci of the ugsburg faculty.

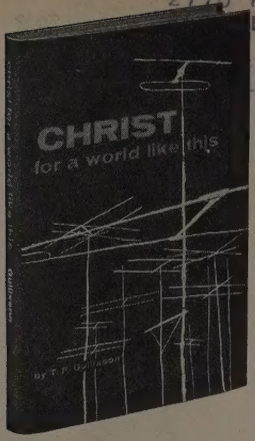
## 29 BAPTIZED AT SPECIAL SERVICE

On Thursday evening, June 7, 27 children and 2 adults were baptized at Nashwauk Lutheran Church, Nashwauk, Minn. This service came about as a direct result of the organization of the Martha Circle of the Nashwauk Ladies' Aid. A small group of interested women discovered there were many people anxious to affiliate with a church who had not yet been approached. In many of these families, one or more members had not been baptized. When these families found out there were others interested in membership and baptism, they decided they would all come together in one group. Following the service, a reception was held in the church parlors, with the Martha Circle as hostesses. This was the largest single baptimal service held on the Range. We wonder if it does not hold a unique place in the entire ELC.

## GOLDEN ANNIVERSARY OF RURAL SOUTH DAKOTA CHURCH

Stavanger Church, north of Platte, S. Dak., celebrated early in July the fiftieth anniversary of the building of its church. The congregation is four years older. The festivities were inaugurated by a week of evangelistic services conducted by a son of the congregation, the Rev. James Vold. On July 1, the anniversary day, the newly ordained pastor of the parish, Leroy Stadem, was installed by the Rev. A. G. Lewis of St. Paul. Several of the forty-two charter members were in attendance.

A JUL 57
LIBRARY
PACIFIC LUTH THEO SEM
2770 MARIN AVE
LEY 8 CALIF

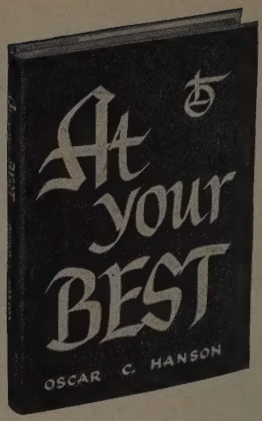



## Christ for a World Like This

**by T. F. Gullixson**

The author presents a Christ close to the hearts and lives of the needy. A reviewer says, "You cannot read this book without loving Jesus more! The book is intensely Christ-centered, Biblical, practical, and appealing, in a simple, strong and manly way." Another reviewer states, "To read this book is a rare and valuable spiritual experience." **$1.50**

**Code 14-75**

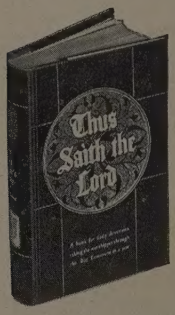



## At Your Best

**by Oscar C. Hanson**

Evangelist Hanson always has something pertinent to say to the Christian, from the teen-ager on up. He strikes out at the "weary" Christian who needs spiritual tonic to give him the inspiration and strength to be "at his best." His messages are based on personally-directed questions which will help the reader acknowledge his weak points. **$**

**Code**

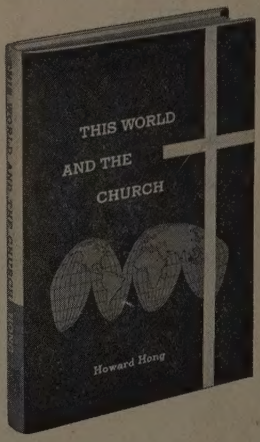



## Thus Saith the Lord

**by Martin Hegland**

A pilgrimage through the Old Testament, with daily readings selected to cover the main thread of thought of the Old Testament. A reviewer recommends THUS SAITH THE LORD with the comment, "One who follows these devotionals for a year will gain much knowledge about the Old Testament and will be blessed spiritually." **$2.50**

**Code 14-652**



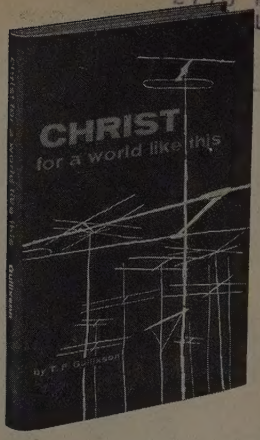

## This World and the Church

**by Howard Hong**

A discussion of the conflict between secularism and the faith of the church. A Wartburg TITLES review recommends, "Stimulating if you like a spot of philosophy—good reading even if you have to stretch to understand him. If you feel that the church can afford to let the world and its troubles alone you really ought to chew through Hong's presentation." **$2**

**Code 14**

A JUL 57
LIBRARY
PACIFIC LUTH THEO SEM
2770 MARIN AVE
LEY 8 CALIF

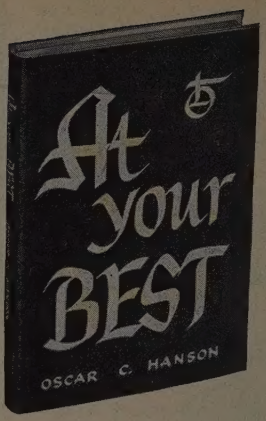



## Christ for a World Like This

**by T. F. Gullixson**

The author presents a Christ close to the hearts and lives of the needy. A reviewer says, "You cannot read this book without loving Jesus more! The book is intensely Christ-centered, Biblical, practical, and appealing, in a simple, strong and manly way." Another reviewer states, "To read this book is a rare and valuable spiritual experience." **$1.50**

**Code 14-75**

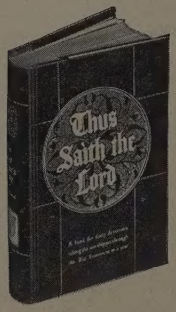



## At Your Best

**by Oscar C. Hanson**

Evangelist Hanson always has something pertinent say to the Christian, from the teen-ager on up. He he strikes out at the "weary" Christian who needs spiritual tonic to give him the inspiration and t strength to be "at his best." His messages are bas on personally-directed questions which will help t reader acknowledge his weak points. **$1.**

**Code 1**

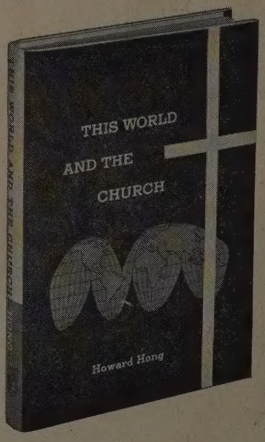



## Thus Saith the Lord

**by Martin Hegland**

A pilgrimage through the Old Testament, with daily readings selected to cover the main thread of thought of the Old Testament. A reviewer recommends THUS SAITH THE LORD with the comment, "One who follows these devotionals for a year will gain much knowledge about the Old Testament and will be blessed spiritually." **$2.50**

**Code 14-652**




## This World and the Church

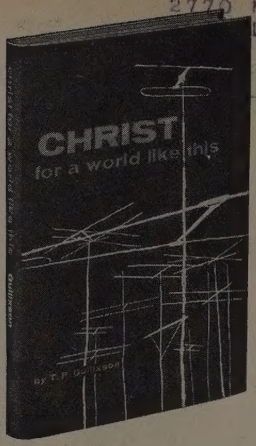
**by Howard Hong**

A discussion of the conflict between secularism a the faith of the church. A Wartburg TITLES review recommends, "Stimulating if you like a spot of philo ophy—good reading even if you have to stretch understand him. If you feel that the church can affo to let the world and its troubles alone you really oug to chew through Hong's presentation." **$2.**

**Code 14-**

**AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESOT**

A JUL 57
LIBRARY
PACIFIC LUTH THEO SEM
2770 MARIN AVE
LEY 8 CALIF

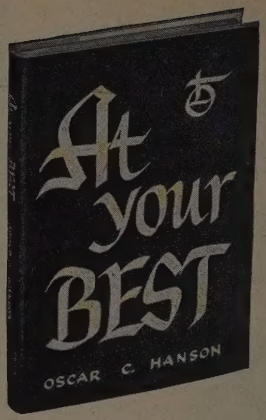



## Christ for a World Like This

**by T. F. Gullixson**

The author presents a Christ close to the hearts and lives of the needy. A reviewer says, "You cannot read this book without loving Jesus more! The book is intensely Christ-centered, Biblical, practical, and appealing, in a simple, strong and manly way." Another reviewer states, "To read this book is a rare and valuable spiritual experience."

**$1.50**
**Code 14-75**

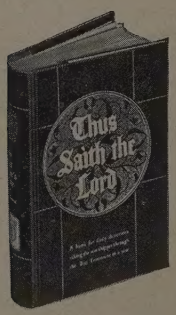



## At Your Best

**by Oscar C. Hanson**

Evangelist Hanson always has something pertinent say to the Christian, from the teen-ager on up. H he strikes out at the "weary" Christian who neec spiritual tonic to give him the inspiration and strength to be "at his best." His messages are ba on personally-directed questions which will help reader acknowledge his weak points.

**$1**
**Code**

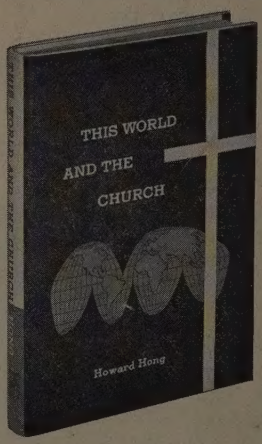



## Thus Saith the Lord

**by Martin Hegland**

A pilgrimage through the Old Testament, with daily readings selected to cover the main thread of thought of the Old Testament. A reviewer recommends THUS SAITH THE LORD with the comment, "One who follows these devotionals for a year will gain much knowledge about the Old Testament and will be blessed spiritually."

**$2.50**
**Code 14-652**




## This World and the Church

**by Howard Hong**

A discussion of the conflict between secularism a the faith of the church. A Wartburg TITLES revie recommends, "Stimulating if you like a spot of phi ophy—good reading even if you have to stretch understand him. If you feel that the church can aff to let the world and its troubles alone you really ou to chew through Hong's presentation."

**$2**
**Code 1**